implies that our present life is undivine and all the life too that is below us. At the first glance this looks like a self-contradiction; instead of making a distinction between the divine life we aspire for and a present undivine existence, it would be more logical to speak of an ascent from level to higher level of a divine manifestation. It may be admitted that essentially, if we look at the inner reality alone and discount the suggestions of the outer figure, such might be the nature of the evolution, the change we have to undergo in Nature; so it would appear perhaps to the impartial eye of a universal vision untroubled by our dualities of knowledge and ignorance, good and evil, happiness and suffering and participating in the untrammelled consciousness and delight of Sachchidananda. And yet, from the practical and relative point of view as distinguished from an essential vision, the distinction between the divine and the undivine has an insistent value, a very pressing significance. This then is an aspect of the problem which it is necessary to bring into the light and assess its true importance.

The distinction between the divine and the

undivine life is in fact identical with the root
distinction between a life of Knowledge lived in
self-awareness and in the power of the Light and
a life of Ignorance,—at any rate it so presents itself
in a world that is slowly and with difficulty evolving
out of an original Inconscience. All life that has
still this Inconscience for its basis is stamped with